

A PANJABI PHONETIC READER

T GRAHAME BAILEY



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A PANJABI PHONETIC READER

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The London Phonetic Readers. -

A PANJABI PHONETIC READER

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PREFACE

By DANIEL JONES, M.A., *Lecturer in Phonetics at University College, London, and at the University of Oxford.*

THIS Reader is intended to help those wishing to acquire a colloquial knowledge of Panjabi.

The pronunciation of the language is here for the first time represented on strictly phonetic principles without regard to the affinities of the words with cognate words of other languages. This is the method recommended by our foremost language teachers,¹ and now widely used in England in connexion with the teaching of French and other European languages. The method has the approval of the Board of Education (see Circular No. 797, a memorandum on methods of Modern Language Teaching issued in 1912, §§ 36, 37²).

The system of transcription used is that of the International Phonetic Association, this being the alphabet almost universally adopted in England in those schools

¹ See, for instance, Sweet, *Practical Study of Languages* (Dent), chaps. 2 and 3, and Jespersen, *How to teach a Foreign Language* (Swan Sonnenschein), chap. 10.

² Published by Wyman, price 2d. This Circular is well worthy of careful perusal. The Appendix, containing the actual time-tables and syllabuses of instruction of several of our best schools, is particularly interesting.

and colleges where languages are taught on phonetic principles.³ The success with which the adoption of this system has been attended in connexion with European languages is ample justification for its introduction to a language to which it is new.

The criticisms of phonetic methods by some who have had no experience of these methods render it desirable to point out that the object of phonetic transcription is not to teach the student how to form speech sounds; its object is to teach him how to use the right sound in the right place in connected speech. The formation of the isolated sounds is best learned by careful imitation coupled with a knowledge of phonetic theory (that is, a study of the positions of the organs of speech in forming the correct sounds) and the practice of suitable phonetic exercises.

Mr. Grahame Bailey's unique qualifications for writing such a reader as the present are well known to most of those interested in the Panjabi language. But for the

³ There are in existence several hundred books in which the International Phonetic symbols are employed. These books include numerous dictionaries, grammars and school text books for the study of various languages, besides treatises on pronunciation. A list of about two hundred of the more important works is given in a booklet entitled *The Principles of the International Phonetic Association* (obtainable from D. Jones, University College, London, W.C.). See also *The Means of Training in Phonetics available for Modern Language Teachers* by L. H. Althaus (published by the International Phonetic Association, price 10d.), where it is stated (p. 6) that "of twenty-three (English) Universities and Colleges in which French phonetics is taught twenty-two use the system of the International Phonetic Association." The system is also very widely used in schools. It is used, for instance, in all the schools referred to in the above-mentioned circular of the Board of Education.

benefit of those who may not already have heard of his work it may be mentioned that he is one of those very rare Englishmen who can speak an Indian language exactly like a native, and that he is the author of the Northern Panjabi translation of the New Testament and joint author of the only existing Northern Panjabi grammar.

Testimony as to the accuracy of Mr. Bailey's work is therefore needless. It may, however, interest readers to know that I had an opportunity, when in Lahore in January 1913, of testing one of his phonetic texts with some native Panjabis ; the text was pronounced by them to be absolutely correct, and they expressed great astonishment when they learned that it had been prepared by an Englishman.

D. J.

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November 29th, 1913.

INTRODUCTION

THE pronunciation of Panjabi varies a good deal from place to place and from speaker to speaker. The style of speech indicated in this book is that normally used in the villages round about the towns of Wazirabad and Gujranwala (from forty to sixty miles north of Lahore). It is the speech of those unacquainted with any other language. Speakers who know Urdu tend to adopt Urdu sounds, and are apt to substitute **l**, **n**, **h**, **f** for **ل**, **ن**, **ہ** (or **ح**), **ف**, and to make various changes in the vowels.

EXPLANATION OF PHONETIC SYMBOLS

THE formation of the consonants and vowels of Northern Panjabi is indicated roughly in the table on p. xii. For practical reasons a separation has been made in this table between consonants which require the use of the tip of the tongue and those which do not. It should be observed that certain sounds (*e.g.* **s**, **z**, **ʃ**) may as a matter of fact be pronounced either with or without the use of the tip of the tongue.

FURTHER DETAILS REGARDING THE SOUNDS CONSONANTS

t, **d** are dental as in French (not alveolar as in English).

In forming the cerebrals (cacuminals) **ʈ**, **ɖ**, **ɳ**, **ɭ**, **ɽ**, the tip of the tongue touches or strikes the hard palate far back, almost at the beginning of the soft palate. These sounds do not affect the quality of preceding or following vowels.

c, **ɟ** are pronounced with the tip of the tongue against the teeth-ridge (upper front alveolars) a little further back than the front teeth, the "front" of the tongue being simultaneously raised to the hard palate. They have no lip-rounding. They resemble the Italian sounds in *ci*, *gioia*.¹

¹ I regard these sounds as essentially different from the groups **tʃ**, **dʒ**, and have therefore used **c** and **ɟ** as being the nearest available single International Phonetic symbols.

TABLE OF SOUNDS.

	LIP SOUNDS.		TONGUE SOUNDS.					THROAT SOUNDS.	
	Labial.		Tip of Tongue used.			Tip of Tongue not used.			
	Bilabial.	Labio-dental.	Dental.	Alveo-lar.	Palato-Alveo-lar.	Cacu-minal (Cere-bral).	Palatal.		Velar.
Plosive	p b		t d		c ɟ	ʈ ɖ		k g	
Nasal	m			n	ɲ	ɳ		ŋ	
Lateral				l		ɭ			
Rolled				r					
Flapped						ɾ			
Fricative	F v w	f		s z	ʃ		j ɟ	x ɣ	h ɦ
VOWELS.	{ u ʊ o						Front. i ɪ e æ		
							Back. u ʊ o ɔ ʌ ɔ ɑ		

CONSONANTS.

VOWELS.

Close
Half-close
Half-open
Open

The unvoiced (breathed) plosives **p**, **t**, **c**, **ṭ**, **k** occur either absolutely unaspirated or strongly aspirated (*i.e.* immediately followed by the sound **h**). The distinction between the aspirated and unaspirated sounds is significant. The unaspirated **p**, **t**, **k** are as in Italian. When they are aspirated, the aspiration is much stronger than in the English words *pin*, *tea*, *come*, stronger even than in the Irish or American pronunciation of these words.

ɲ is approximately the sound of French *g* .

ŋ is the sound of English *ng* in *sing*.

l, **n**, though more usually alveolar, are sometimes made dentally.

Alveolar **r** is always trilled, never fricative as in English. When not doubled it is often reduced to a single tap of the tip of the tongue.

ɸ is "bi-labial *f*." It resembles the sound made in blowing out a candle. **ɸ**, **f**, and **ph** are frequently interchanged by villagers. Educated speakers tend to discard **ɸ**, but to distinguish clearly **f** and **ph**.

ʋ is "bi-labial *v*." The lips are spread for both **ɸ** and **ʋ**. Labio-dental **v** does not occur in Panjabi.

w occurs usually as a contraction of **ʋ** when followed by a stressed **a**, as in *swaṇi* for *suṇi*, *swar*, for *svar*.

ʃ has no lip-rounding (contrast the English *sh* which is rounded by many, if not most, speakers). **ʒ**, the corresponding voiced sound, does not occur in Panjabi.

j is the sound of *y* in *yes*. **j** is a raised, and therefore strongly fricative, variety of **j**.

x resembles the sound of *ch* in *loch*, but has somewhat greater friction when initial.

g is the corresponding voiced sound. It may often be heard in German as the pronunciation of *g* in such a word as *Wagen*.

h occurs as the aspiration of unvoiced (breathed) plosives but very rarely otherwise. In borrowed foreign words containing **h**, the **h** is almost invariably replaced by **fi**, **o**, or **^**.

fi denotes a voiced **h**.

VOWELS

i, **ɪ**, **æ**, **ʌ**, **u**, **ʊ**, are similar to the Southern English vowels in *seed*, *sit*, *sad*, *cup*, *brood*, *put*, respectively. For **i**, **ɪ**, **æ**, **ʌ**, the lips are more spread than in the case of the corresponding English sounds. In forming **u**, and sometimes **ʊ**, the lips are protruded; Scottish speakers should be careful to keep them distinct.

è, **o** have a somewhat lower tongue position than the French **e**, **o** in *thé*, *beau*. Unlike the English sounds in *day*, *go*, they are not diphthongs.

ɑ is similar to the English vowel in *calm*.

ɔ resembles the English sound of *aw*, but is very short. It occurs only in contractions; thus, **xɔre** from **xʌbər e**.

ə resembles the first vowel in the English word *about*, and is always unstressed.

The following true diphthongs occur, **ʌi**, **ʌe**, **ʌo**, **ei**. In all other cases each vowel must be separately pronounced.

LENGTH

: means that the sound indicated by the preceding symbol is long.

˙ means that the sound indicated by the preceding symbol is half-long.

The distinction between short and long consonants is of the greatest importance, and must be carefully observed by the learner.

The indication of the length of vowels is a matter of extreme difficulty. The marks of length employed in the

texts must be regarded as partly tentative, and partly, in many cases, as showing how the words *may* in that connection be pronounced. (In the vocabulary the length marks have not been used with the vowels.)

TONE

Variations in the tone of the voice form a very remarkable feature of Panjabi pronunciation. There are two special tones, apart from the ordinary tone of speaking. They occur in stressed syllables only.

c indicates a low rising (or low rising-falling) tone. It begins about a tone above the lowest note which the speaker can command, rises four or five semitones and sometimes falls again about a tone. When initial it is generally preceded by fi. (A foreign h preceding a stressed vowel and not following an unvoiced plosive consonant becomes c. Thus the English words *house*, *behind*, would be pronounced in Panjabi fi_chos, bi_cand.)

^ denotes a high falling tone. It is uttered about a fifth (seven semitones) above the first note of the low rising tone. The voice generally falls about a tone from the highest note. (In borrowed words h, following a stressed vowel and not preceded by an unvoiced plosive, tends to become ^. Thus, the Urdu words *cahna*, *rah* are pronounced in Panjabi cāna, rā.)

Syllables containing both tones are quite common, the low tone always coming first. Examples:—t_ciḍ, “stomach”; p_cābi, “brother’s wife”; c_cāṅgi, “coppice”.

When several syllables normally having the same kind of tone come together, it is customary in rapid conversation to pronounce the tone only in the most strongly stressed syllables.

OTHER MARKS AND ABBREVIATIONS

The mark ' means that the following syllable is stressed. It has been very sparingly used.

The mark * indicates that the word following is a proper name.

In the literal translations, a dash — indicates that a Panjabi word has been left untranslated. Two or more English words joined by hyphens are translations of a single Panjabi word. Words in brackets are explanatory (3 = . . .) means "the three preceding words are together equivalent to . . .", etc.; (= 2) means "the preceding English word corresponds to two in the Panjabi text."

BRIEF RÉSUMÉ OF INFLECTED FORMS

(To be used with the Vocabulary)

NOUNS, ADJECTIVES AND PARTICIPLES

ADJECTIVES in **-a**, **-ea** are declined like nouns in **-a**. Others are not declined unless used by themselves as nouns.

The following types may be distinguished: masculine nouns in **-a**, other masculine nouns, feminine nouns in **-i**, other feminine nouns,

Nouns ending in a nasalized vowel make all the final vowels nasal.

The locative singular is the same as the oblique for nouns in **-a** or **-i**. Those ending in a consonant sometimes add **-e** or **-i**.

		SINGULAR			PLURAL			
		Nom.	Obl.	Voc.	Nom.	Obl.	Loc.	Voc.
Masculine	per̃ôl-	-a	-e	-ea	-e	-eã	-î	-eo
	vek̃h-	-ea						
	piñd-	—	—	-a	—	-ã	-ĩ	-o
Feminine	kur̃-	-i	-i	-ie	-iã	-iã	(-î)	-io
	vek̃h-	-i						
	kôṛ-	—	—	—	-ã	-ã	-ĩ	-o

VERBS

The following are the masculine forms. When they end in **-a** or **-ea**, the feminine forms are like those of **vek̃hi** above. Transitive and intransitive verbs differ only in the past tenses. The past of intransitive verbs agrees with the subject; that of transitive verbs (really an old passive) with the logical object, except when the object is governed by the proposition **nũ**.

Verb Substantive, "I am," "I was."

Pres. *vā* or *ā*, *ē*, *ve* or *e*, *ā*, *o*, *nē*.

Past. *sā*, *śāē*, *si*, *sā*, *śao*, *saṇ*.

Transitive Verbs.

(Type word, *das*, show.)

Inf. *-ṇa*; agent *-ṇvala*, *-ṇaḷa*.

Partic., pres. *-da*, past *-ea*; passive, pres. *-ida*,
past *-ea śīoē*; conjunctive *-ke* (having shown).

Imper. sing. — or *-ī*, plur. *-o*.

Pres. cond. *-ā*, *-ē*, *-e*, *-ie*, *-o*, *-ṇ*.

Fut. *-āga*, *-ēga*, *-ega*, *-āge*, *-oge*, *-ṇge*.

Pres. indic. *-nā* (or *-na vā*), *-na ē*, *-da e*, *-ne ā*, *-de o*,
-de nē.

Imperf. *-da sā*, *-da śāē*, *-da si*, *-de sā*, *-de śao*, *-de saṇ*.

Past *-ea*.

Pres. perf. *-ea e* (fem. *-i e*, pl. mas. *-e nē*, fem. *-iā nē*)

Pluperf. *-ea si* (fem. *-i si*, pl. mas. *-e saṇ*, fem. *-iā saṇ*).

Intransitive Verbs.

(Type word, *ṭur*, walk.)

Past sing., mas. *-ea*, fem. *-i*, plur., mas. *-e*, fem. *-iā*.

Pres. perf., the same with pres. of verb "to be" added.

Pluperf. " " " " " " " " " " " "

Verbs ending in a vowel contract a few forms. "Thus
ro ("weep") makes 3rd plur. pres. cond. *roṇ*, not *roṇ*.

Passive.

The passive is formed by using the required tense of
ṇa ("to go") with past participle of the principal
verb; thus, *phandea jaāga*, I shall go beaten = I shall be
beaten.

PREPOSITIONS

Prepositions are generally placed after the word they
govern, thus, "priest of heart on this matter of great
effect became," means, "of this matter on the heart of
the priest there was a great effect."

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Thieves and Ass of Story

ONE man was, potter, village of dweller, sense somewhat little was-of-him. People him-of one very strange thing telling are. Saying are that bazar-from one time ass buying was-taken by him. Ass indeed very strong seeming was, and small age of, and obtained also cheap was. Man very happy was, heart in singing—going was. Road of side two thieves huqqa—smoking were. Traveller to having-seen one thief to-say began “look, O, this what foolish like (man) dancing leaping—going is?”

By-second was said that “clever him let-us-admit who ass steal may-bring and owner to knowledge not be attached.” By-first was-said that “thou my help do and I taking will-come.” Then both thieves ass man of behind went. By-one was said “I quietly quietly ass loosing will-take, and thou him-to quickly home take go, afterwards I myself also return will-come and him-to ass of any knowledge not to-be-attached I-will-give” (*i.e.*, allow). Second to-say began “indeed my-man, thou then very clever art” then silently silently forward they-advanced, that potter them-of feet of noise not may hear. One thief-by ass of rope having-loosed own neck upon placing was-taken and second noiselessly ass to taking went. Short time after

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corā te khote di kṛaṇi.

ik banda si, kumīṛ, piṇḍ da rēṇvalā, akī zara kṛaṭṭ
sasū. loḳ ḍḍi ik ḍḍi əjəb gal suṇande nē. ānde nē
pai bəzarō ik vari khota mul lea su. khota tē barā
tagra jarpda si, tē kṛaṭṭ umr da, tē mīlea vi sasta si.
jana barā xuf si, dil ic gaonda laga janda si. rā de
kāṇḍe do cor kṛukṛa pae pīnde saṇ. rāi nū vērke ik
cor ak:həṇ laga “vēr oe, ā kēra cṛalṛa jēa naeda tapda
laga janda e?”

dujre ak:hea pai “siana ḍnū man:ie jēra khota cūra
le’ave tē malək nū pata na lagre.” pāl’e ak:hea pai
“tū meri madət kar tē mē læ avāga.” fēr dove cor
khote valē de magər gae. iki ak:hea “mē hṛolṛi hṛolṛi
khota khoḷ lāga, tē tū ḍnū cheti kṛar læ jāi, magərō mē
apū vi part avāga tē ḍnū khote da koi pata nēi lag:əṇ
deāga.” dujra ak:həṇ laga “hṛalā vai, tū tē cokha
siana ē.” fēr cup cə’pīte agā vāḍe, pai kumīṛ ḍnā de
pārā da khṛak na suṇe. ik cor khote da rasṛa khoḷke
apṇi tṛaṇ tē paḷ lei tē dujra malkṛi khote nū læ gēa.

former-man having-stopped backwards to-pull began, when by-potter having-turned was-looked, then what was-seen? that a man tied having-been is. Him-to was-said "friend, this what matter is?" he-said "by-me mother to abuse ejected was, and punishment for ass become went." That poor-fellow-by him-to again leave given-was (2 = was let go). Second to-morrow he again bazar went that some ass buying take-may-come, and that-very ass-to there tied having-been was-seen, him-to stick having-struck to-say began "ah wretched-one, by-thee indeed again own mother to abuses ejected will be, this-time I thy nearness-from having-escaped remain." So-much matter having-said another direction going went.

Manka of Story.

One Hindu of nearness calf was, whose name Manka was. That man quite-alone alone living was, not his any wife was and not any child child. Only this-very calf was, and him-of with much love making was. One day of matter is that that calf die went. Great that man to sorrow became, head was-shaved and mourning of clothes were-put-on. Out having-gone him-to one friend met, said "this what matter is, what became, well-being indeed is, (is) not (it)?" Said "alas, alas, Manka complete become went," and to weep engaging fell (2 = began). Enough so-much matter became, and his friend-by also own house having-gone and head having-shaved mourning-of clothes putting-on were-taken, this-very way, that second to having seen, one other man-by also that-very matter was-done, and third to having-seen hy-fourth that-very work was-done and becoming becoming (2 = gradually) city of nobles up-to matter arriving went, and finally by-vizier also head

thorē cir pic:he agla jaṇa aṛkē piṣā khic:əṇ laḡa, jad kumiṛaṛ muṛke vekhea te kiṛ dīṭ:ha pai ik banda bāḍ:a fīceoa e. ōnū akhea “jaṛ ā ki gal: e,” axe “mæ beb:e nū gaṛ! kād:i si te sza vaste khota baṇ gea.” os vēcāre ōnū fēr chād dīṭ:a. duḷ:e pēlāk ō muṛ bazar gea pai koi khota xīd leave, te ose khote nū ot:he bāḍ:a fīceoa dīṭ:ha, ōnū soṭa marke ak:həṇ laḡa “vah namuṛada, tū te fēr apṇi beb:e nū gālā kād:iṛ fīceṅgiṛ, ætki mæ tere kolō backe rān:ā.” in:i gal axke fīceori pase ṭur gea.

***maṇke di kēaṇi.**

ik:i fīcīndu de koṛ! vāc:ha si, jīda nāṛ *maṇka si. ō jaṇa bīkul kal mēkal:a rānda si, na ōda koi ṭab:er si te na koi bal bac:a. nīra ij:oi vāc:ha si, te ōde naḷ baṛa piāṛ karda si. ik dīn di gal: e pai ō vāc:ha mar gea. baṛa os jaṇe nū əfso:s fīceoa, sir mundaē te matəm de kapṛe pae. ban:e jaṛke ōnū ik doṛst ṭak:rea, axe “ē kiṛ gal: e, kiṛ fīceoa, xær te fīcæ na?” axe “fīcæ fīcæ maṇka pura fīco gea,” te roṇ dæ peā. bas in:i gal fīceoi, te ōde jaṛ vi apṇe kēar jaṛke te sir mundaṛke matəm de kapṛe paṛ lāe, ese tārā, os duḷ:e nū vēcāre, ik:i fīceor bande vi ōo gal kiti, te triḷ:e nū vēcāre caot:he ōi kam kita, te fīcondeā fīcondeā ṣær de rōisā tikər gal: ap:əṛ gei, te chekṛe vēcīr

having-shaved mourning-of clothes were-put-on. Then by-King was-asked, "why, vizier sir, matter indeed tell." To-say began, "alas alas, Manka complete become gone is, all weeping are fallen," he said. King to news indeed any not was that Manka who is, but shame of cause asked asked straw even not (3 = nothing). Enough, whatever by others was-done, by-him also was-done. Queen amazed having-become began to-ask that "whose mourning is?" by King was-shown that "Manka of." She-said "oh, great sorrow of matter is, but sir Manka is who?" King poor-fellow silent becoming remained, then having-thought to-say began "— — (very well) I vizier from ask take." Him-to also trace any not. In-this-very way asking causing-to-ask real man up-to arriving went.

By-him answer was-given that "Manka my calf was." So-much matter having-said aloud aloud to-weep begin fell (2 = began). When all to trace attached (4 = all learned) that by-us all cattle-animal after head was-shaved, so-great shame came that anyone to anything saying equal-to not remained.

Maulawi Gentleman and Kid of Story.

One waterman of kid was, his house in dwelling was and his hand-from fodder eating was. Him apart-from other any she-goat he-goat his house in not was. One day that kid him from being-lost went, him-to great anxiety fall went (2 = became), all sides-on him to-seek began. Anywhere even sight-in not fell, he but pursuit not leaves, villages in, fields in, wells on, trees under, every direction seeking remained. One day at-evening this-very matter of anxiety in—going was, and one bare place (in) one priest evening-of prayer reciting was—. This man own

vi sir muna'ke matəm de kapre pae. mur raje puc:hea
 "kjū vazīr ji gal te sunao." ak:hən laga "h̄ae h̄ae
 maṅka pura h̄agea ve, saire ronde nē pae" ahe. raje
 nū xabər te koi nēi si pai maṅka kaon e, par šarm deū
 mareā puc:hea gic:hea kak:h vi na. bas jo kūtj h̄ornā
 kita ose vi kita. ranī h̄era'n h̄oke lagi puc:hən "pai
 kida matəm e?" raje das:ea pai "maṅke da." ahe
 "oh:o dādi əfsos di gal: e, par ji maṅka h̄æ kaon."
 raja vəcara cup: h̄o rēa, fer so'cke ak:hən laga, "læ vai,
 mæ vazīr kolō puch len:ā." onū vi pata kai nēi, ese
 tārā puchde pu'chande asl jāne tai pāōc gae.

os jwab dīta pai "maṅka mera vacha si," in:i gal:
 axke uci uci ro'n lag pea. jadō sareā nū pata lag:a
 pai asā sābnā dānger pic:he sir munaea, eḍ:i šarm ai.
 pai kise nu kūtj ak:hən joge nēi rāe.

maolvi sāb te bə'groṭe di k̄aṇi.

ik:i ma'ški da bə'groṭa si, oḍe k̄ar vic rāenda si te oḍe
 h̄at:hō paṭ:he khanda si. oḍe bājō h̄or koi bakri bakra
 oḍe k̄ar nēi si. ik dīn o bəgroṭa oḍe kolō khṛa'c gea,
 onū baṛa fikr pæ gea, sābnī pasī onū lāb:ən laga. kitāle
 vi nazrī nēi pea, o par khæra na chaḍ:e, pmḍā vic, pāliā
 vic, khūā te, ruk:hā h̄eṭh, sāb dēre lābda rēa. ik dīn
 šamī ese gal de fikr vic laga janda si, te ik rare thā ik
 melvaṇa ša'm di nēma'z pāṛda si pea. ē jāna apne

thought in him from-in-front—passing went; teacher quickly quickly prayer having-finished him after ran and to-say began that “thou O-fool, what cow-house of bullock having run come art, that my prayer reciting (during) me near-from passing art?” Kid man to-say began, “teacher gentleman, me forgiven make, me from mistake become is, but one thing of,” he said “me-to great-thought is, say and I may-tell.” “Tell then” he-said “— — (by all means).” He to-say began “teacher sir, I indeed own lost goat of so-much anxiety and thought in was that me-to other any matter of remembrance not remained, and you-to by-me seen even not was. You indeed God of name having-taken prayer —reciting were, and yet even you here there of matters of thought doing were, and me also seeing were, this somewhat upsidedown matter seeming is.” Priest of heart on this matter of great effect became and always that after when prayer reciting was, eyes having shut God of thought in continuously remaining was.

Rubbed been (2 = Sick) Traveller of Story.

In one place alone house in one man dwelling was, him near one traveller came. Traveller him-to to-say began that “by-me” he said “doctor near going is.” By-him him-to bread was-asked and four loaves him before placing were given. Then some vegetable to-bring went; his vegetable bringing bringing that traveller-by the-four loaves rubbing left were (2 = were gobbled). He then other loaves to-take went, and so-much time in by-him all vegetable eating was taken. He poor-man again four loaves having-placed other vegetable for back turned, and when returned was-seen that these also four loaves this holy-

tɪˈɑːn vic ôde ʌgɪð di lɔːŋ gea; mɑːlvi ʃɪtɪbi ʃɪtɪbi
 nəmɑːz mʊkɑːkə ôde mɑgər pɛːʌːeɑ tɛ akːhən ʌgɑ pai
 “tū, æmeka, kəri kūr da tɛːʌgːɑ nəske aea ē pai mere
 nəmɑːz pɑrdeā mere nɛrɛð lɔːnɔā ē?” bəgrɔːtɛ vɑlɑ
 akːhən ʌgɑ pai “mɑːlvi sɑb mənū mʊɑːf kɑrɪnɑ, mere
 kɔlɔ galti ɦɛːoi e, pɑr ɪk gal da” ʌxe “mənū bɑrɑ xɪɑːl e,
 akho te mæ dɑsːɑ.” “dɑs xɑ,” ʌxe “ɦɪː sɑdke.” ô
 akːhən ʌgɑ “mɑːlvi ɦɪ mæ te ʌpne gʊɑce bɑkre de eɖːe
 fɪkr te tɪˈɑːn vic sɑ pai mənū ɦɛːor kɪse gal da thɑo nɛi
 rɛɑ, te tʊˈɑːnū mæ ɖɪːɦɑ vi nɛi si. tʊsɪ te *rɑb da nɑː
 læke nəmɑːz pɑe pɑrde sɑo, te tɑː vi tʊsɪ êdːɛr ôdːɛr
 diɑ galːɑ dɑ xɪɑːl kɑrde sɑo, tɛ mənū vi vɛnde sɑo, ē
 zɑrɑ pʊːɦɪ gal ɦɑːpdi e.” mɛlvɑne de ɖɪl tɛ es gal da
 bɑrɑ ʌsr ɦɛːoeɑ te mɛːʃɑ ôdū ʌgɛ ɦɑd nəmɑːz pɑrda si
 ʌkːɦɪɑ mɪːɦke *rɑb de tɪˈɑːn vic bɛrɑːbɛr rɛnda si.

mɑle ɦɛːoe rɑi di kɑːɦɪ.

ɪkːi thɑ kɑːke mɛkɑn vic ɪk ɦɑnɑ rɛnda si, ôde kɔl ɪk
 rɑi aea. rɑi ônū akːhən ʌgɑ pai “mæ” ʌxe “ɖɑgɖɑr
 kɔl ɦɑnɑ e.” os ônū roɦɪ pʊːɦɪ te ɛɑr roɦɪɑ ôde ʌgɛ rɑkɦ
 ɖɪːɦɪɑ. fɛr kūr sɛlʊnɑ leɑn gea; ôde sɛlʊnɑ leɑndeā
 leɑndeā os rɑi ɛɑre roɦɪɑ rɑgr ɛɦɑːɦɪɑ, ô mʊf ɦɛːor roɦɪɑ
 læn gea, te onːe ɛɪr vic os sɑrɑ sɛlʊnɑ kɦɑ leɑ. ô vɑɛɑrɑ
 fɛr ɛɑr roɦɪɑ rɑxke ɦɛːor sɛlʊnɑ vɑste pɪʃɑ mʊrɛɑ te ɦɑdɔ
 pɑrteɑ ɖɪːɦɪɑ pai ē vi ɛɑre roɦɪɑ es ɦɛːʌzrɛt mʊkɑ leɪɑ

one-by finishing taken are. This way becoming remained, and finally sixteen loaves eating were-taken by-him. House man-by then pursuit leaving was-given (3 = he gave it up). Afterwards him from to-ask began that "Thou what matter-for doctor near gone art?" he said "by-me some digestion of medicine taking is, me-to hunger altogether not is-attached." By-this was-said "friend when thou well having-become wilt-return, this road not come."

My Servant.

Me near one broom of work for servant was, very faithful was, work about him ever not was rebuking fallen. Straight simple was. One time inoculation attacher-by him-to was-asked that "thy how-much age is." "Hundred years" he-said. By-him was-said "nonsense, thy so-much age then not seems." By-him again was-said "well, my-man, twenty years writing take then." Was—indeed he bachelor but four times by-him marriage making of attempt was-made. First time his wife him from running-went, second turn one other servant-by his marriage of arrangement was-made, and that wife to by-gentleman compound from eject was-left (2 = was ejected). Third time by-him effort was-made and third wife dying went of-him. Last time strange like thing became, by-him one Hindu-woman with, who another city-from come was, arrangement-was-made. By-us indeed to-him said was "— — (well) just having-thought work do, this somewhat doubtful—thing seeming is." Well, two three days this way matter remained. One day he some work for city-to went. When returning came, by-people him-to was-shown that "thee behind police came and thy wife to

nē. ese tārā fēonda rēa, te chekrē solā roṭiā kha leiā su. kār vālē fēr khārā chād dī:a. māgērō ḡde kolō puc:həṇ laga pai “tū kēri gal:e kēim kol cal:ea ē.” axe “māē koi fēazme di dwai lāṇi e menū pē:k:h ē:k:i nēi lagdi.” es akhea “jar-jad tū val: fēoke partēda es rā na avī.”

mera naokər.

mere kol ik cārū de kam te naokər si bārā vafadār si, kam val:ō ḡnū kadi nēi si ṭha:kṇa pea. sīd:a sada si. ik vari ṭika laṇvālē ḡnū puc:hea pai “teri kin:i umr e?” “sao vāre” axe. os akhea “fiē:k:hā teri m:i umr te nēi jaṇdi.” os muṛ akhea “fē:ala vai vī sal lix lē fēr.” fē:sī te ḡ kuara par car veri os vīā karn di koṣiṣ kiti. pāl:i vari ḡdi vāḡṭi ḡde kolō nas gei, dūjē phere ik:i fē:or. naokər ḡde vīā da bandēbast kita, te os jēnani nū sāb fē:ate vic:ō kād cād:ea. trij:i vari os jatn kita te trij:i swaṇi māṛ gei su. chekerli vari əjəb jēi gal fē:oi. os ik:i fē:mdṇi naḥ:jēri fē:or ṣārō ai si, bandēbast kita. asā te ḡnū akhea si “lē vai zara sāmjke kam karī, ē kūj ṣak val: gal jaṇdi e.” xər do trē di:are. ese tārā gal rēi. ik dīr ḡ kīsē kam lai ṣār gea. jad part aēa lokā ḡnū das:ea pai “tere pic:he pulvālē aē te teri vāḡṭi nū

taken-away (= 2) are." What time I England going went by-me him-to house of guarding for was-left. Afterwards news came that him house of near some snake bit and he that-very day dying went. This thing having-heard me-to great sorrow became. One time him-to plague also become was and very ill remained, but that time saved remained. One day of matter is that very ill—was and one man him near having-come his bracelets to-take-off began. He indeed unconscious fallen—was, but yet him-to somehow knowledge was that this man what—doing is, and having-risen him-to embrace putting was-taken (3 = embraced). Other hardly having-escaped own house running went.

Tailor of Story.

One literate—tailor one village in work doing—(habitually) was. One day him near that village of priest shirt to-cause-to-sew came. Tailor him to pipe handed (saying) that "two three puffs attach take." He-said "both pipe smoke, and both some thing tell." By-him was-said that "tailor sir, by-me one very strange thing one book in yesterday read was. From-Delhi by-me book was-got, and it in written—is that whose small head and long beard is, he mad is; no-knowing true is or false." By-this-one was-said "no sir, this thing indeed not, isn't-it-so, anyone to-believe is-going." Well short time having-sat priest own house going went, and tailor in-reasonings was-attached—(3 = began to think). To him reality in this matter-for great anxiety was because his beard long was and head small. He to-think began that "I what may-do? head indeed my big not to become is-going. Yes, one thing to-become being-able is, beard

læ khære nē.” Jes vele mǣ ulæt tʊr gea mǣ ōnū kḗar di rakhi vastē chad:ea. māgərō xāber ai pai ōnū koṭhi de nere koi kīra lārea te ō ose dīm mar gea. ē gal sunke menū bāra ərsos hḗoea: ik vari ōnū taun vi hḗoi si te cokha bəmar rēa par os vele bac rēa. ik dīm di gal e pai ō bāra mālea hḗoea si te ik jāna ōde kol aṅke ōde kaṅ:an lān laga, ō te be:əʃ pea hḗoea si par tā vi ōnū kiṽḗ pata si pai ē jāna ki pea karda ve, te uṭhke ōnū jap:ha par lea. āglā masā backe apne kḗar nas gea.

darzi di kḗani.

ik pārea hḗoea darzi ik piṇḍ vic kam karda hḗonda si. ik di:are ōde kol os piṇḍ da mījā cḗig:a swaṅ aea. darzi ōnū hḗuk:a phəraea, pai “do træ sur t lar læ.” axe “nālē hḗuk:a piṽ te nālē koi gal suna.” os akhea pai “xəlifa ji, mǣ ik ḍāḍi əjəb gal ik kitā:b vic kal pāri si. *dili:ō mǣ kitā:b mənḡai, te ōde vic lixea hḗoea e pai jida nīk:a sir te lam:zi dāri e ō cḗal:a ve. xərə sac e ki cḗuṭh.” es akhea “na ji ē gal te nēi na koi man:ən laga.” xər thoṛa cir bākē mījā apne kḗar tʊr gea, te darzi dəlilī lag pea. ōnū asl vic es gal:ē bāla fīkr si pai ōdi dāri lam:zi si, te sir choṭa. ō soc:ən laga pai mǣ ki karā, sir te mera vad:a nēi banən laga. hḗā, ik gal hḗo sakdi e,

I having-cut somewhat small to make being-able am." This-very thought in scissors searching-for engaging fell (2 = began). That anywhere not-is found. Finally getting-tired helplessness with another remedy was thought. Lamp having-lit own beard of near was-brought. Left hand with beard was-seized, and right with lamp. His meaning was that very-little—beard small may-become. Fire attaching indeed went, but quickly quickly hand up-to arriving went. What time began to-burn, by-him hand own save was-taken, and beard leave was-given (2 = was left); and all beard burnt went. Him-to great shame came, and thought to-make began that "truly truly whatever that book in written—was quite correct was. This in what doubt is? By-me great folly was-done."

Horses Sellers of Story.

One country in one king was whom-to racing of great liking was. One day him near five seven Arabia of merchants came who horses selling—(habitually) were. Saying were that "our country in very beautiful horses are, which wind than even swift to-run being-able are." This thing having-heard king of eyes open went. Merchants to by-him many rupees were-given and order was-given that "haste having-made own country go and so-much price of horses bring." They salute having made own way going went.

That king one laughter of things maker servant keeping—(habitually) was whose service this-very was that fun of things may-say (habitually)—and own master to may-make-laugh—(habitually). Those men of go going after one day king maker-laugh to having called him-to to-say began that "as-many my country in first

dāri mǎe kǎtrke zara nīkī kar sakna vā. ese xial vic
 kǎnci lāb:en dāe pea. ô kitāle na lāb:e. chekre akke
 lacari naḥ fīor əlāḥ socea. diva baḥke apṇi dāri de nere
 leanda, khab:ē fīath naḥ dāri pharī, te saḥ:ē naḥ batī.
 ôda matlēb si pai zera ku dāri nīkī fīo jae. ag lag te
 gei, par cheti cheti fīath tāi ap:or gei. jes vele laga
 sarn, os fīath apṇa bēca lea te dāri chad dīti, te sarri
 dāri sar gei. onū dādi ḥarm ai, te xial karn laga pai
 “sac:ī muc:ī jo kūḥ os kitab vic lixa fīoea si bilkul ṭhik
 si. êde vic ki ḥak: e? mǎe baḥa cālpuṇa kita.”

kore vecənvalēā di kani.

īkī mulx vic īk baḥḥa si jīnū kuḥḥaor da baḥa ḥaok
 si. īk dīn ôde kol panj sat *arēb de suḥdager ae jēre
 kore vecde fīonde saṇ. ānde saṇ pai “saḥ:ē de:s vic
 dāde sōṇe kore nē jēre va nalō vi trik:he pēḥ sakde nē.”
 ē gal sunke baḥḥa diā akhiā ṭg:or geiā, suḥdagerā nū os
 bare rupaj:ē dīte te fīukm dīta pai “fīila karke apṇe
 mulx jao te mīe mul de kore lia.” ô sēlam karke apṇe
 rā ṭur gae.

ô baḥḥa īk fīas:ē diā gal:ā karnaḥa naokor raxāa
 fīonda si, jīdi naokeri ṭj:oi si pai lār diā gal:ā kare kare
 te apṇe malēk nū əs:ae kare. onā japeā de ṭur jaṇ
 pic:he īk dīn baḥḥa əs:anvalē nū kwaḥke onū akhēṇ
 laga pai “jīn:ē mere mulx vic ab:el darjē de cāl:ē nē onā

class of madmen are, them of list make." By-this was said "this see, by-me ready make left is (3 = is made), and all of first by-me your name written—is." By-king was-said "by-me what folly done is, that my name writing done is?" He-said "these sellers you near came and by-you them to rupees were given, that 'having-gone horses bring.' They when to-bring are going?" By-king was-said "no, my-man, perhaps, who-knows?, bringing even they-may-come." "Then indeed" he said "I them of names first will-write by-whom so-great idiocy was-done that horses were-brought, and then your name second place upon will-come."

Two Farmers of Story.

Two farmers were father son. One day they ass with (-them) having-taken city—going were. By-father son to was-said "look, son, thou just mounted become." Boy to ass upon mounted having-seen travellers to-say began "what graceless boy is, father indeed poor-fellow walking—going is, and this young-man ease with enjoyments—stealing is." This thing having heard son dismounting went, and his father mounting went. Other men city-from—coming were, in-laughing engaged—, that "thou indeed fine unmerciful man art, that little (one) to to-walk giving (*i.e.*, allowing) art. Shame not comes to-thee?" This after they both men mounted—then people aloud aloud to-say began, that "these God of men not, who so-great cruelty doing are? This way indeed not being-done—(habitually) is."

Then they quickly descending went, and by-father son to was said that "only-one thing remaining is, we both men ass to lifting may-take." When by-people was-seen

dī fərīst bəṇar.” es ak·hea “ā vexā, mǎṣ tīar kar chādī e, te sareā tō pāl·e mǎṣ tuṇḍā:ā nā līxēa h̄cōea e.” bardṣa akhea “mǎṣ kēṛa āmākṛṇa kita e pai mera nā darj kita e?” axe “ē vecəṇvālē tuṇḍā:ē kol ae, te tusū ṇnā nū rupajī:ē dītīe pai jarke k̄cōṛe liao. ō kadō liaoṇ lage?” bardṣa akhea “na vai, ṣad xore lāe i aoṇ.” “tā· te” axe “mǎṣ ṇnā de nā pāl·e līxāga jīnā eḍi bevəkufi kiti pai k̄cōṛe liande, te rer tuṇḍā:ā nā dūjīe darjē te avega.”

dū jatṛā dī k̄cāṇī.

do jatṣ saṇ pjo putṛer. ik dīn ō khota naḷ lāke ṣār lage jande saṇ. pjo putṛer nū akhea, “vex putṛer tū zara swar h̄cō.” muṇḍe nū khote te swar vērke rāi akīhəṇ lage—“kēā namurād muṇḍa e, caciā tā vēcara ṭurda laga janda e, te ē ju’an maze naḷ lilā:ā pea luṭḍa e.” ē gal sunke putṛer lāe gea, te ōda caciā cār gea. h̄cōṛ jaṇe ṣārō lage aonde saṇ, h̄as:əṇ ḍāe pae, pai “tū te vāva berām aḍmi ē, pai nīkī:ē nū ṭurn denī:ā ē. ṣarm nēī aondī a?” ēde picī:he ō dove jaṇe cār pae. rer lok uci uci akīhəṇ lage, pai “ē *rab de bande nēī jēṛe eḍi saxti karde nē? es tārū tā nēī karida h̄cōnda e.”

rer ō cheti utr gae, te pjo putṛer nū akhea pai “ik:oi gal rāṇḍi e, asī dove jaṇe khote nū cuk leije.”

that "two men ass having-lifted by-road by-road—going are" they so-much laughed that these poor-men to for-hiding suitable place not met. Quickly ass to shoulders from down having-lowered on-ground was-stood. Then father to-say began that "now indeed to-me advice coming-went (2 = has come). As-long till we only people of word-to are-attached, by-them to-us anywhere to-stand even not to-be-given (*i.e.*, allowed). Henceforward to we only own profit loss may-think, and own road—may-go. Neither indeed we any other of work may-spoil, and not ours anyone by may-be-spoiled." Son to also thing good appeared, and they both own wish according to-walk began, sometimes father mounted became, sometimes son, sometimes ass to breath giving for both walking went; neither anyone from advice was-asked, and not anyone to advice was-given.

One Merchant and his Horses.

Amritsar city in one merchant (or banker) living was. To-him thought falling went (2 = came) that "if I horse keep then people my great honour will do." That place-in year of year (3 = every year) one strong (important) fair becoming is. That fair in having-gone long time searching remained and finally one by-him good fast mare buying was taken. Colour according-to she black black was; and wind than faster. Heart indeed his very happy was, own all acquaintances with her matter doing (saying) was, that "come my mare indeed looking take (2 = look at), very beautiful is."

One day to-him journey to-make befell. Groom to having-called great emphasis was-made that "of-this good manner with protection do. Near not any strange

jad lokā vekhea pai “do bande khota cuk’ke sarke sarke lage jande nē” ô in:e ficas:e pai ênā vēcarea nū chap:əŋ jogā thā na mīlea. ſtabi khote nū mōṇdeā tō fēthā lāke pēṇē khelarea. mūr pjo ak:həŋ laga pai “fēṇ tā mənū mat a’ gēi. jicər tikər aśī nire lokā de akhe lagie, ōna sanū kitāle khloṇ vi nēi deṇa. ag:e nū aśī bas apṇa nafa nuk’san socie, te apṇe rā lage jāie. na’ te aśī kise dūje da kam vəgarie, te na sad:a kise kolō vīgṛe.” put:ər nū vi gal cangi lag:i, te ô dove apṇi marzi naḷ ṭurn lage, kadi pjo swar fēoea, kadi put:ər, kadi khote nū sâ dwaṇ vaste dove ṭurde gae, na kise kolō slā puc:hi, te na kise nū slā diti.

ik sâuka’r te ôde kōṛe

* Ambəsar ſjər vic ik sâuka’r rēnda si. ôṇū xjal pæ gea, pai “je mæ kōṛa rak:hā tā lok meri bari iz:ət karnge.” os thā sal de sal ik tagra mela fēonda e. os mele vic jake cokha cir lābda rēa te chekre ik os fēac:hi trik:hi kōṛi mul lei. rang val:ō ô kalī sjā si, te va naḷō vi trik:hi. dīl te ôda bārā xūḷ si, apṇeā sareā jāṇuā naḷ ôdi gal kardā si, pai “cal meri kōṛi te vēr læ, vāva sōṇi e.”

ik dīm ôṇū safr karna pea. sçis nū kwake bari tēkid kiti pai “ēdi val tārā naḷ rakhi karī. nēṛe na

man to to-come give (*i.e.*, allow)." By-groom was-said 'repentance, sir, power is? (4 = God forbid, is it possible?) I indeed your coming until to-sleep even not am-going. You fully without-care remain. Her any harm not to-become is-going." This matter having-heard he station-to going went, and ticket having-taken one-and-a-half in (*i.e.*, in intermediate class) sitting went.

That-very carriage of near one his friend standing was. Salutation having-made to-ask began that "thou whither prosperity with gone art?" He-said "To-Gujranwala to-go is." By-him was said "By-me indeed to-Wazirabad going is." "Come then, with with (2 = together) journey let-us-make." By-him was-said "I indeed before sitting am." "This what direction (kind) of matter is," he said, 'here having-come sit go' (2 = sit). Well compelled having-made to-him that-very carriage in was-seated.

Way in in-matters attached fell (3 = began talking). His friend to-say began that "repentance, sir (*i.e.*, God forbid), to-day to-morrow (2 = nowadays) of very bad age is, what things now being-heard are our mother father of age in ever not were becoming." "What things, any strange thing become is?" By-him was-said "take friend (2 = well then), I quite new thing telling-am. Ballu thief of matter indeed not, isn't-it-so, heard being is (*i.e.*, you've not heard). He indeed theft for so-much famous become is that what shall-I-tell?" By-merchant was-asked "what kind of theft doing is-he?" By-him was-said "omitting indeed any kind of not, but great fancy cattle horses taking going of is."

This matter having-heard his startledness emerging went (4 = was startled). To-ask began "where living is?" By-him was-said "house indeed in-Harṛ of-him-is, from Amritsar half-league distance, but theft city in also

kise opre admi nū .aon deī.” s_{ci}'s akhea “taoba ji, mejal e? mā te tu_{ca}d_e aon tik_er saon vi nēī laga. t_usī pure becint rāo. ōda koi nuksan nēī h_{ci}on laga.” ē gal sunke ō s_{te}f_n t_{ur} gea te t_{ik}et lāke d_{eo}re vic bā gea.

ose gaḍi de neṛe ik ōda jar khlotā si. selam karke p_{uc}:h_{en} laga pai “tū kit_{he} sukh naḷ calā ē.” axē “*k_urāle jaṇa e.” os akhea “mā te *v_ezirabard jaṇa e.” “calo r_er, naḷo naḷ safr karie.” os akhea mā t_a ag_e b_æṭha vā.” “ē k_ēre daḷ di gal_e e” axē “et_{he} ake bā ja.” x_er m_əj_{ur} bur karke ōnū ose gaḍi vic b_æea.

rā vic gal_i lag p_æ. ōda dost ak_i:h_{en} laga pai “taoba vāi, aj kal da b_aṛa b_{ur}a z_əmana e, j_erīā gal_ā h_{ci}uṇ suṇidīā nē sad_e ma p_{jo} de z_əmane k_{adi} nēī saṇ h_{ci}undiā.” “k_ēoj_eīā gal_ā, koi e_{ca}r_i gal h_{ci}oi e?” os akhea “l_æ vāi, mā b_ikuḷ na_ui gal suṇan_ā. *b_{al}:u co_r di gal te nēī na suṇi h_{ci}on_i e. ō t_a co_ri v_{aste} eḍ_a ma_{ʃa}h_{ci}u_r h_{ci}o gea e, pai ki d_{as}ā?” sauk_ar p_{uc}:h_{ea} “kis t_{ār}ā di co_ri k_{ard}a e?” os akhea “ch_aḍḍa te kise t_{ār}ā di nēī, p_ar b_āota ʃ_{ak} t_æg_e k_{eo}re l_æ jaṇ da e.”

ē gal sunke ōda trā n_{ik}l gea. p_{uc}:h_{en} laga “kit_{he} r_ænda e?” os akhea “k_ær te *h_{ci}ar_i su, *a_mb_əs_ər_ə k_o p_æṇḍa, p_ar co_ri ʃ_ær vic vi b_āot k_{ard}a e.” s_{au}k_ar

much doing is." Merchant poor-man of colour yellow becoming went, to-say began "my one very beautiful mare new bought having-been is. Of-her indeed not he anywhere desire may-do." His friend-by was-said that "largely indeed this-very-thing doing is. When has-been-seen that owner from-house going went, then indeed theft doing is. So-much clever is that to-him all of rising sitting of knowledge is. When by-anyone journey making is, then even he trace attaching taking is (4 = finds out). Then whether day may-be, whether night, he waiting is what-time until servants sleeping not take (3 = fall asleep), then quiet quiet inside entering is, and rope having-opened cattle or horse to take going is. His two three companions also are, someone of hand-to having-caused-to-hold (sc. the animal) some distant village-to sending is, and himself having-gone the-fun watching is."

Merchant poor-man—is-restless, but what may-he-do? Mail train in seated was, and train-by Lahore having-gone stopping was. Well, with-difficulty without-difficulty time passing went. Lahore having-arrived at-once descending went. Two hours waiting befell, a-quarter-less three hours-in Amritsar going it-arrived. Station from ekka was-made (*i.e.*, hired), ekka man to was-said that "horse having-pressed cause-to-go." House having-arrived haste with double fare was given and inside he-entered. Entering upon stable towards sight was-made and was-seen that empty is.

Standing for strength not remained. Asking causing-to-ask known became (= 2) that one servant piece to-eat going gone was, second seated protection—doing was, and eye just sticking went of-him (5 = fell asleep). Enough, when former servant returning came to-say began "rise, O sense beaten-one (2 = senseless), mare where is?"

vecare da rang pīla h̄cō gea, ak:həŋ laga “meri ik dādi sōṇi k̄cōṛi naṁī xridi h̄cōi e, ōda te na ō kitēle kasd kare.” ōde dost akhea pai “bāota tā īj:oi karda e. jad vekhea pai malək k̄cārō ṭur gea, tā i cori karda e. eḁ:a siana e, pai ōnū sareā de ut:həŋ bāṇ da pata e, jad kise safr karna e, tā vi ō pata la lenda e, fer p̄cavē dim h̄cove, p̄cavē raṭ, ō uḁikda e jicər tikər naokər saō na ləṇ, fer cup cəpita ander varda e te ras:a kholke ṭcag:e jā k̄cōṛe nū lə janda e. ōde do trə sathi vi nē, kise de h̄cath phərake kise durad:e pind ṭorda e, te ape jake tēmaṣa vaxda e.”

saukar vecara pea tarpe par ki kare? ḁak gad:i vic bæṭha si te gad:i *l̄cāor jake khloṇa si, xər aokha saokha vela lāṇ gea. *l̄cāor ap:ərke c̄cāt utr gea. do k̄cəṇṭe uḁikna pea te fer *ambəsar janvālī gad:i mil pai. ō si lokəl, paonī triū k̄cəṇṭī *ambəsar ja pāonci. stējn tō jak:a kita, jak:e valē nū akhea pai “k̄cōṛa ḁabke vega.” k̄cār ap:ərke kāl naḁ dūṇa p̄cārā dī:a tē ander vāṛea. vāṛdeā sa:r stābəl val nazr kiti tē vekhea pai sakhṇa vė.

khloṇ jogi takət nēi rēi. puchdeā pu'chandeā məlum h̄cō gea pai ik naokər ṭukər khaṇ ṭur gea si. dūṇa bæṭha rakhi pea karda si, tē akh zara lag gei su. bas jad aḁla naokər part dea akhəŋ laga “ut:h oe ba

More what to-tell was? Her any trace not-was-attached. Long time merchant police from search also causing-to-be-made remained. Many men to seized also it-was-by-them, but anyone from theft of trace not to-attach were-able.

Theft of by-merchant so-much grief was-eaten, that all to thought was that by-him life-during other any mare not keeping (sc. will be), and truly truly some eight ten years kept also not was-by-him. Eight ten years after to-him again keeping of reasoning coming went (2 = came). This time white horse from-Gujrat was-taken by-him. It also feeble not was, it in only so-much matter was, trap upon accustomed become not was. Then also (2 = even so) by-him was-said that "two three times harnessing we-will-take and accustomed will-go" (*i.e.*, become).

When by-them harnessed was, it this way went that understand whole age this-very trade doing it-remained. Merchant also to-think began that "this indeed good property to-hand came." But one day he some village some debtor from rupees to-take gone was. Going time (*i.e.*, on the way there) horse quite right gone was, but returning time who-knows to-it what became (= 2). Suddenly it out-of-control to-run engaging fell (2 = began). Merchant force having-attached reins pulls, but horse not attends. Finally road of one side trap upsetting was-given (2 = was upset). Merchant and groom head upon falling fell. When sense coming went (2 = returned) to-them, slowly slowly falling falling own house they-arrived. Three weeks beds upon full-length fallen remained. That horse one farmer to having-sold giving was-left.

Again even one time horse taken-was by-him, red colour of. At-first indeed it well going remained, afterwards to-order not was attaching (4 = did not obey).

marea, k₂oṛi kṛi:he ve?" h₂or ki dāsṇa si? ôda koi pata nêi lag:a. cokha cir sauka'r puls kolō telaḥ vi kəranda rēa. kaiā bandeā nū pharea vi saṇe, par kise kolō cori da pata na la sake.

k₂oṛi di cori da sūka'r eḍi:a ḡam khāḍā pai sareā nū xjal si pai j₂ati h₂or kadi es k₂oṛi nêi rakhṇi, te sac:i muc:i koi aṭh das vāre rak:hi vi nêi sasū. aṭ:hā dasā vāreā pic:he ḡnū fer rak:həṇ di dəlil a' gei. ætki ciṭ:a k₂oṛa *gūṛatō lea su. ô vi maṛa nêi si, ôde vic sirf in:i gal si, bāḡ:i te ḡij:ea h₂oea nêi si. tad vi os akhea si pai "do træ vari joṛ lāge, te ḡij jaega."

jad ḡnū joea si ô es tārā ṭurea pai sāmjo sari umr ij:o kasb karda rēa. sūka'r vi soc:əṇ laga pai "ê tū caṅga mal h₂ath aea." par ik dīn ô kise piṇḍ kise kərzai kolō rupaj:ē ləṇ gea si. jandi vari k₂oṛa bilk'l ṭhik gea si, par partdeā vari xore ḡnū ki h₂o gea, ca'ṇcak:ē ô bəzore nas:əṇ dæ pea. sūka'r ṭil lake vag:ā khic:ē, par k₂oṛa na man:ē. chekre rā de ik:i dande bāḡ:i ulṭa diti. sūka'r te s₂i's sir parne ḡig pae. jad h₂oḥ a' gei nē. ô h₂əoli h₂əoli ḡigde ṭcənde apṇe k₂ar apṇe. træ h₂afte manjiā te lam:ē pae rāe. ô k₂oṛa ik:i jaṭ nū vεcke de chaḍ:ea.

fer vi ik vari k₂oṛa lea su, lal rang da pāel'ē te ô ṭhik janda rēa, magərō akhe nêi si lagda. ḡnū ik

It one whip rider (*i.e.*, trainer) of near was-sent by-him and great rupees also spending were-made. That after somewhat well going remained, but to-it swelling became (= 2). One night one mill in horse remained. Big time-at (2 = in the morning) when groom arose then what-was-seen that horse dead become fallen is. This after that merchant-by horse keeping of (*i.e.*, against) oath was-eaten (*i.e.*, taken).

cabək swar de koḷ ʈorea su te baɾe ruɾaɟ:ə vi xarə
kite. ôde pi:he kūj val ʈurda rêa par ônũ rəsaoli
ɦəo gei. ik rat ik khra:s vic kəoɾa rêa. vad:e veḷe
ɟad sɛi:s uʈ:hea te ki dɪʈ:ha pai kəoɾa moea ɦəoea
pea e. êde pi:he os sauka:r kəoɾa rak:həŋ di sâô
khâdi.

VOCABULARY

The alphabetical order of phonetic symbols is: a, æ, ʌ, b, c, d, ɗ, e, ə, f, ɸ, g, ɡ, h, ɦ, i, ɪ, j, ʝ, k, l, ɭ, m, n, ŋ, ɲ, o, ɔ, p, r, ɾ, s, ʃ, t, ʈ, u, ʊ, v, w, x, z. The signs ~ and ^ do not affect the order.

To save space the strictly alphabetical order has sometimes been departed from, but the order is adhered to so far as the first two letters of each word are concerned.

ABBREVIATIONS

<i>ac.</i> ,	accusative	<i>m.</i> ,	masculine
<i>adj.</i> ,	adjective	<i>n.</i> ,	noun
<i>adv.</i> ,	adverb	<i>neg.</i> ,	negative
<i>conj.</i> ,	conjunction	<i>obl.</i> ,	oblique
<i>dat.</i> ,	dative	<i>p.c.</i> ,	present conditional
<i>def.</i> ,	defective	<i>pl.</i> ,	plural
<i>emph.</i> ,	emphatic	<i>pr.</i> ,	pronoun, pronominal
<i>f., fem.</i> ,	feminine	<i>prp.</i> ,	preposition
<i>fut.</i> ,	future	<i>rel.</i> ,	relative
<i>gen.</i> ,	genitive	<i>s.</i> ,	singular
<i>i.</i> ,	intransitive	<i>suf.</i> ,	suffix
<i>imv.</i> ,	imperative	<i>t.</i> ,	transitive
<i>int.</i> ,	interjection	<i>v.</i> ,	verb
<i>interrog.</i> ,	interrogative	<i>voc.</i> ,	vocative
<i>loc.</i> ,	locative	<i>w.</i> ,	with

Regular inflected forms will be found under the simple words (for verbs the roots, for nouns and adjectives the nominatives). Irregular inflected forms will be found in their proper alphabetical place.

a, ā, root of **ʌoŋa**

a, ā, pr.suf., to or of thee

āh, pr., this

admi, *ādmī*, n.m., man

aea, ai, ake, see **ʌoŋa**

akh, *ākh*, v., say, **ānda** (*āhn-dā*), **akhea**, **axke** (*ākhke*),

ānde, saying (**akh**) [**akho**

anke, having come (**ʌoŋa**)

apū, *āpū*, pr., self; also **ape**

av-āga (*āvāgā*)-**ega**(-i); (**ʌoŋa**)

æmek, *ahmak*, adj., foolish;

-**a**, voc.; -**pūa**, -*pūā*, n.m.,
folly

ætki, *aitkī*, adv., this time

ʌb:l, *abbal*, adj., first

ʌg:-e, *agge*, adv., prp., formerly,
in future, in front; -**ō**,
from in front of

ag-ā, *agā*, adv., forwards; **-la**,
former, future

aj, *ajj*, adv., to-day

ak:h, *akkh*, n.f., eye; pl. **-iā**

ak, *akk*, v., get tired of; **-ke**

akl, *akl*, n.m.f., sense [sar

ambərsar, *Ambarsar*, Amrit-

ander, *andar*, adv., inside

akha, *aukhā*, adj., troubled,
with difficulty

auṇ, *auṇ*, p.c., **auṇa**

auṇa, *auṇā*, v., come; **auṇda**,

aea, **ake**, **anke**, **au-āga-ega**

ap:ər, *appar*, v., arrive; **-ke**

apn-a, *apnā*, adj., own; **-i**, **-e**,

arəb, *Arab*, n.m., Arabia [**-eā**

ar, *ar*, v., stop, pull back; **-ke**

as-i *asī*, pr., we; obl., **-ā**

asl, *asl*, n.f., reality, origin

asr, *asr*, n.m., effect

aṭh, *aṭṭh*, adj., eight; obl., **:ā**

axe, *akhe*, v.def., he said, one
says

ba, *bā*, n.f., sense

badja, *bādshāh*, n.m., king

bājō, *bājhō*, prp., except, be-

bal, *bāl*, n.m., child [sides

bāla, *bāhlā*, adj., much, very

bal, *bāl*, v.t., light; **-ke**

bāe, *baiḥ*, v., sit; **-na(n)**, **-ke**

bac, *bac*, v.i., save oneself, be
saved; **-ke**

bacra, *baccā*, n.m., child

bā:da, *baddhā*, tied; from

bān:

bag:a, *baggā*, adj., white

bāg:i, *bagghī*, n.f., small car-
riage, trap [e

bakr-a, *bakrā*, n.m., goat; **-i**,

banda, *bandā*, n.m., man; **-eā**
bandəbast, *bandobast*, n.m.,
arrangement

ban:e, *bannē*, adv., outside

ban, *ban*, v., become; **-əṇ**

blot, *bauht*, also **blōta**, adj.,
much [very; **-e**

bar-a, *barā*, adj., much, many,

bas, *bas*, enough

bat:i, *battī*, n.f., lamp

beb:e, *bebbe*, n.f., mother

be:of, *behōsh*, adj., uncon-
scious [less

berəm, *berahm*, adj., merci-

bevakufi, *bewakūfī*, n.f., folly

bəca, *bacā*, v., save [care

bəcmt, *becint*, adj., without

bagroṭa, *bagroṭā*, n.m., kid; **-e**

bəmar, *bamār*, adj., ill

bəna, *banā*, v. make

bərabər, *barābar*, adv., always

bəzar, *bazār*, n.m., bazaar; **ō**

bəzore, *bezore*, adv., out of
control

bə:a, *bahā*, v., cause to sit; **-ea**

bilkul, *bilkull*, adv., alto-

bura, *burā*, adj., evil [gether

cabək, *cābak*, n.m., whip

cac:a, *cāccā*, n.m., father, un-
cle [denly

cāncakre, *cāncakke*, adv., sud-
car, *cār*, adj., four, **care**, the
four

cal, *cal*, v., go, come; **-ea**, **-e**

caṅg-a, *caṅgā*, adj., good; **-i**

caotzha, *cauthā*, adj., fourth; **-e**

cār, *carḥ*, v., mount

cəpit-a (-e), *capitā*, word
added to **cup**

chadī, *chaddī*, v., leave; -ea
 (-i, -iā), -da, -e [-əŋ
chapī, *chappī*, v., hide oneself;
chek-re, *chēkre*, adv., at last;
 -erīa, adj., last
chetī, *chētī*, adv., quickly
choṭa, *chōṭā*, adj., small
c̣aru, *jhārū*, n.m., broom
c̣alīa, *jhallā*, adj., mad; -e
c̣alpuna, *jhālpunā*, n.m., folly
c̣at, *jhāt*, adv., at once
c̣ig̣a, *jhiggā*, n.m., shirt
c̣uṭh, *jhūṭh*, n.m., falsehood
cir, *cīr*, n.m., time, delay
ciṭa, *cittā*, adj., white
cokha, *cōkhā*, adj., much, very
cor, *cōr*, n.m., thief; -ā; corī,
 n.f., theft
cuk, *cukk*, v., lift; -ke
cup, *cup*, adj., silent
cū'ra, *curā*, v., steal

da, *dā*, n.m., direction, man-
 ner
da, *dā*, of; di, de, deā, diā
dabke, *dabke*, with force or
 vigour [edge; -e
danda, *dandā*, n.m., side,
darj, *darj*, adj., written
darja, *darjā*, n.m., rank; -e
darzi, *darzī*, n.m., tailor
das, *das*, adj., ten; obl., -ā
dasi, *dass*, v., show; -ea, -ā
de, *dē*, v., give; -āga, -nīā
des, *dēs*, n.m., country
dere, *dare*, adv., direction
dəlil, *dalīl*, n.f., reasoning; -ī
dī'ara, *dihārā*, n.m., day; -e
dil, *dīl*, n.m., heart
dīli, *Dillī*, Delhi

dm, *dīn*, n.m., day [-iā
drṭa, *dittā*, given (from **de**);
diva, *dīvā*, n.m., earthen lamp
do, *dō*, adj., two, **dove**, the two
dost, *dōst*, n.m., friend
dū, *dūh*, obl.pl. of **do**
duṇa, *dūnā*, adj., double
duj̣a, *dujjā*, adj., second; -e
duraḍa, *durāḍḍā*, adj., dis-
 tant; -e
dwa, *duā*, v., cause to be given
dwai, *duāī*, n.f., medicine
dāda, *dāhdā*, adj., very; -i, -e
ḍagdar, *dāgdār*, n.m., doctor
ḍak, *dāk*, n.f., post, mail
ḍe, *dāih*, v., be engaged in
ḍangar, *daṅgar*, n.m., cattle
ḍeora, *deorhā*, adj., one and
 a half; -e
ḍig, *dīg*, v., fall; -da (-e) [**vex**]
ḍiṭha, *ḍittāhā*, seen; (from

ē, *eh*, pr., this; obl., **es**; emph.,
ese; pl.obl., **ēnā**
ē, *ē*, v., thou art [ther
ēḍar, *eddhar*, adv., here, hi-
eḍa, *ēḍḍā*, adj., so much; -i
ēnā, *see ē*
eṭhe, *etṭhe*, adv., here, hither
ecarj, *acarj*, adj., surprising
əfsos, *afsōs*, n.m., sorrow
əj̣əb, *aj̣aib*, adj., strange
əlay, *alāj*, n.m., remedy
əṣa, *hasā*, v., cause to laugh;
 -e [-e
əṣanvala, *hasānwālā*, jester;

fīkr, **Fīkr**, *fīkr*, n.m., anxiety
fērīst, *fīkrīst*, n.f., list
fer, *pher*, adv., again

gal, gāl, n.f. abuse; pl., gālā
gaḍi, gaḍī, n.f. train, rail-
way carriage

gae, gae, they went; (jana)
gal, gall, n.f., matter, thing;
gao, gau, v., sing; gaonda
gea, geā, he went; (jana), gei,
geiā [to puc:hea

gic:hea, giccheā, word added
gij, gijjh, v., become used to;
-ea [e

guaceā, guāceā, lost; (guac),
gurat, Gurāt, n.f.; -ō
galti, galtī, n.f., fault

hā, hā, adv., yes [e
hāsa, hāssā, n.m., laughter;
hāta, hātā, n.m., compound;
-e [tion; -e

hāzma, hāzmā, n.m., diges-
hā, hai, is; hāsi, was [i
hāc:ha, hacchā, adj., good;
hāe, hae, int., alas!

hāfta, haftā, n.m., week; -e
hāla, halā, int., indeed, very
well

hāoli, hāulī, adv., slowly
hās, hass, v., to laugh; -ea
(e), -eṇ [hāt:hiō

hāth, hatth, n.m., hand;
hāzrat, hazrat, n.m., his high-
ness [absurd!

hek:hā, hekkhā, int., never!
hēthā, hethā, adv., down-
wards

hēth, hēth, prp., adv., under-
neath

hāran, harān, adj., astonished
hind-u, hindū, Hindu; f., -ni
hila, hilā, n.m., quickness

hō, hō, v., be, become; -nda,
(-e, -eā), -ea, (i, e), -ke, -ngiā

hōr, hōr, adj., other; obl.s.,
-i; pl., -nā [sciousness

hōf, hōsh, n.f., sense, con-
hūka, hukkā, n.m., Indian
pipe

hūkm, hukm, n.m., command
hūn, hun, adv., now

hūnda, same as hūnda; -iā

i, particle of emphasis

ij:oi, ihoī, emph., of ê, this

ic, for ure, in

ik, ikk, pr., one; obl., ik:i;
emph., ik:oi

in:a, innā, pr., so much; -i

iz:et, izzat, n.f., honour

jar, yār, n.m., friend

ja:ka, yakkā, n.m., ekka, na-
tive conveyance; -e

jati, hayātī, adv., during life

ja, jā, v., go; jana, janda (-i, -e)
gea (gei, gae), ja-ke-nuāla,
-i-ie-o, -n, -ega [ance; -ā

janū, jānū, n.m., acquaint-
jap, jāp, v., seem; -da (-i) *

jad, jadō, jadō, adv., when
jana, jānā, n.m., man; -e, -eā

jap:ha, japphā, n.m., embrace
jatt, jatt, n.m., farmer; -ā

jatn, jatan, n.m., endeavour
je, je, conj., if [of; -i

jêa, jehā, rel.adj., what kind
jêra, jehrā, rel.pr., who; -i, -e

jes, jes, obl. of jo
jenani, janānī, n.f., woman

ji, jī, Sir, Madam

- jī, jīda** (whose), **jīnā** (whom),
see jo
jīcār, jīcar, adv., so long as
jo, jō, v., harness; **-ea**
jo, jō, rel.pr., who; gen., **jīda**,
 pl.obl., **jīnā**
joga, jogā, adj., suitable; **-i, -e**
jwab, juāb, n.m., answer
juan, juān, n.m., young man
- kai**, same as **koi**
kāl, kāhl, n.f., haste
kālā, kālā, adj., black; **-i**
kānci, kāncī, n.f., scissors
kād-i, kadī, adv., sometimes;
-ō, when?
kāḍ, kaḍḍh, v., eject; **-ea (-i,**
-iā)
kai, kaī, pr., some, many;
 obl., **-ā**
kak:h, kakkh, n.m., bit of
 straw; w.neg., nothing
kāl, kall, adv., yesterday
kālā, kallā, adj., alone; **-e**;
kāl mēkalā, alone
kām, kamm, n.m., work
kāṇḍa, kaṇḍhā, n.m., side,
 edge; **-e**
kaṇṇṇ, kaṇṇan, n.m., brace-
 let
kaṇ, kaun, pr., who?
kaṇṇa, kaṇṇā, n.m., cloth; **-e**
kar, kar, v., do; **-na, -da (-e),**
-i-ā-e-ie, -n, -nge, -naḷa, -ida
kaśb, kaśb, n.m., trade
kaśd, kaśd, n.m., desire;
katr, katr, v., clip; **-ke**
kēa, kehā, int.adj., what kind
 of; also **kēoḷa (-i)** [**-e**
kēṛa, kehṛā, interrog.pr., who?
- kera, karā**, v., cause to be
 done; **-nda**
kērzai, karzāi, n.m., debtor
kha, khā, v., eat; **-nda, khāda**
(-i), khaṇ [ing after
khāṛa, khāirā, n.m., follow-
khāḍa, khabbā, adj., left (not
 right); **-e**
khar, khar, v., take away
khēlar, khalār, v., cause to
 stand; **-ea**
khic, khicc, v., pull; **-aṇ, -e**
khlo, khlō, v., stand; **-ṇ; khlo-**
ta, past part.
khol, khōl, v., open; **-ke**
khota, khōtā, n.m., ass; **-e**
khṛac, khṛāc, v., be lost
khṛak, khṛāk, n.m., noise
khṛas, khṛās, n.m., flour-mill
khū, khūh, n.m., well; **-ā**
kāṇi, kahānī, n.f., story
kāṇṭa, ghāṇṭā, n.m., hour;
-e (-i)
kāṛ, ghar, n.m., house; **-ō**
kāt, ghatt, a little less
kīm, hakīm, n.m., doctor
kōṛa, ghōṛā, n.m., horse
kī, kī, int.pr., what?
kīṛa, kīṛā, n.m., worm, snake
kita, kitā, done; **-i**; from **kar**
kīda, kihdā, whose? (gen. of
kaṇ) [**-i**
kmā, kinnā, pr., how much?
kīse, obl. of **koi**
kītab, kitāb, n.f., book
kīṭale, kitale, adv., some-
 where [whither?
kīṭhe, kitthe, adv., where,
kivē, kiwē, adv., somehow,
 with difficulty

kjū, *kyū*, adv., why?
kô, *kôh*, n., m., mile and a half
koi, *koī*, pr., someone, anyone
kôl, *kôl*, adv., prp., near, beside; -ô
kojī, *kôshish*, n.f., effort
koṭhi, *kôṭhī*, n.f., house
ku, *ku*, approximately (enclitic)
kuara, *kuārā*, adj., unmarried
kūj, *kujh*, pr., something, somewhat
kujrāla, *Gujrāwālā*; -e
kumār, *kumhār*, n.m., potter
kūr, *kūh*, n.f., cow-house
kūrdar, *ghurdaur*, n.f., horse-racing
kwa, *kuā*, v., call; -ke

la, *lā*, v., attach, &c.; **laṇvala**, -e [-ke
lā, *lāh*, v., bring down; -ṇ,
lacari, *lācārī*, n.f., helplessness
lāga, fut. of **læ**, take
lal, *lāl*, adj., red [len:ā
læ, *lai*, v., take; -ṇa (ṇī), -ṇ,
læ, *laih*, v., come down
lær, *laihr*, n.f., joke
labz, *labbh*, v., find, be found; -da (e), -əṇ
læ, pl. of **lea**
lagz, *lagg*, v., be attached, stick; -a (e, i), -da (e), -ie
lag-a, *lagā*, v.def., began, is going to; -i. **laga janda**, going along;—**anda**, coming along
lai, *lai*, prp., for, for sake of

lamra, *lammā*, adj., long; -i, -e
lāṇ, *laih*, v., pass; -na
lar, *lar*, v., fight; -ea
lea, *leā*, taken; (læ); -i, -iā,
læ; **lenrā**, am taking
leona, *leunā*, v., bring; -nda (iā), past, **leanda**; p.c., leave; pl. **leona**
leije, 1st pl. p.c. of **læ**
lar, *Lahaur*, Lahore
liona, same as **leona**; imv., **liao**, **liona**
lilā, *lillā*, f.pl., w., **lutṇa**, amuse oneself [-ea, -āga
lix, *likh*, or **likh**, v., write;
lok, *lōk*, n., people; -ā
lokəl, *lōkal*, "local," i.e., slow (train)
lutz, *lutt*, v., rob; see **lilā**

ma, *mā*, n.f., mother
mal, *māl*, n.m., property
malak, *mālak*, n.m., master
mar, *mār*, v., beat; -ke
mareā, *mārēā*, prp., w., de (from **da**), on account of
marā, *mārā*, adj., feeble, weak
majki, *māshkī*, n.m., water-carrier [ing
matem, *mātam*, n.m., mourn-mæ, *maī*, pr., I
madet, *madat*, n.f., help
magar, *magar*, prp., after; -ô adv., afterwards
malea fœa, *maleā hoeā*, rubbed, ill; -e -e
marki, *markī*, adv., quietly
manz, *mann*, v., admit; -e, -ie, -əṇ
manji, *manjī*, n.f., bed; -ā

- maolvi**, *maulwī*, n.m., Muslim scholar
mar, *mar*, v., die; **moea**
marzi, *marzī*, n.f., desire
masā, *masā*, adv., with difficulty [mous
maṣaʿur, *mashāhūr*, adj., famous
mat, *mat*, n.f., advice, sense
matlab, *matlab*, n.m., meaning
maza, *mazā*, n.m., relish; -e
mela, *melā*, n.m., fair; -e
majal, *majāl*, n.f., will; —e, is it possible? [pelled
majbur, *majbūr*, adj., compelled
məkan, *makān*, n.m., house
məlum, *makūm*, adj., known
məlvāna, *malwānā*, n.m., Muslim priest; -e
mənga, *maṅgā*, send for; -e, -i
mənū, *menū*, to me,
məsa, *hameshā*, adv., always
mijrā, *miyyā*, n.m., Muslim priest
mi, *mi*, v., be obtained; -ea
mi't, *mīt*, shut (eyes); -ke
moea, dead; from **mar**
mōṇḍa, *monḍhā*, n.m., shoulder; eā
muaf, *muāf*, forgiven [sacri
muci, *muccī*, word added to
muka, *mukā*, v., finish
mvl, *mull*, n.m., price
mulx, *mulkh*, n.m., country
munā, *munā*, v., shave; -ea, -ke
muṇḍa, *mundā*, n.m., boy; -e
mur, *mur* adv., again
mur, *mur*, v., turn; -ea, -ke
na, *nā*, adv., no, not
nā, *nā*, n.m., name
nal, *nāl*, prp., with; -e, adv., and; -e . . . -e, both . . . and; -ō, than; -o **nal**, together
namurad, *nāmūrād*, adj., graceless; voc., -a
nac, *nac*, v., dance; -da
naḥa, *naḥā*, n.m., profit
naokər, *naukar*, n.m., servant; -i, n.f., service [əṇ
nas, *nass*, v., run away; -ke,
naʒr, *naʒr*, n.f., sight; loc.pl.,
navā, *nawā*, adj., new; -ī [ī
nē, *nē*, they are, to them
nēi, *nehī*, adv., not
nere, *nere*, prp., adv., near; -ō
nəmaz, *namāz*, n.f., prayer
nikra, *nikkā*, adj., small; -i, -e
nikl, *nikl*, v., emerge; see **trā**
nrra, *nirā*, adv., only; -e
nū, *nū*, prp., to, sign of accus.
nuksan, *nuksān*, n.m., loss
ô, *oh*, pr., that; gen., -da, dat. ac., -nū (see **da**, **nū**); pl.ob., -nā [thither
ôḍər, *oddhar*, adv., there,
odū, *odū*, than that, from that, then [to male
oe, *oe*, int., O; used by male
ohro, *ohhō*, int., Oh, alas!
ôi, emph. of **ô**
onra, *ōnnā*, so much; -e
opra, *ōprā*, adj., stranger
os, obl. of **ô**; **ose**, emph. of **os**
otthe, *otthe*, adv., there, thither
pa, *pā*, v., put, etc.; -ea (e)
pasa, *pāsā*, n.m., direction; -e; loc.pl., -ī

pæ, *pai*, v., fall, etc.
pæɪ·e, *paihle*, adv., first
pæɪ, *paiḷi*, n.f., field; -iā
pænda, *painḍā*, n.m., distance
pær, *pair*, n.m., foot; -ā
pæe, pl. of **peu**
pai, *pai*, (1) conj., that; (2)
 fem. of **pea**
panj, *panj*, adj., five
pāḍc, *paḷhc*, v., arrive; -ea (i)
paṇa, *paunā*, adj., quarter
 less than; -i
par, *par*, conj., but
parne, *parne*, prp., on (on his
 head, etc.) [-ea, 2nd fut., -ēda
part, *part*, v., return; -da (eā),
pār, *parh*, v., read, recite;
 -da (-i, e, eā), -ea
pata, *patā*, n.m., trace, in-
 formation
paṭṭhe, *paṭṭhe*, m.pl., fodder
pea, fell, etc., from **pæ**; pl.,
pæe
phaṭ, *phaṭ*, v., seize; -ea (-i)
phera, *pherā*, n.m., turn, time;
 -e [seized; -ke
phəra, *phaṭā*, v., cause to be
pəra, *bhārā*, n.m., fare, rent
pəvə, conj., whether
pəḷj, *bhajj*, v., run; -ea
pəḷk, *bhukk*, n.f., hunger
pəṇē, *bhunye*, adv., on the
 ground [(e)
pi, *pī*, v., drink, smoke; -nda
pīḷa, *pīḷā*, adj., yellow
piche, *picche*, prp., adv., after,
piar, *piār*, n.m., love [back
pīnd, *pīnd*, n.m., village; -ā
pīḷā, *pīḷā*, adv., back
pjo, *pyō*, n.m., father

puc:h, *pucch*, v., ask; -ea (i),
 -da (e, eā), -əṇ
pucha, *puchā*, v., cause to be
 asked; -nda (e, eā)
pulswala, *pulswālā*, n.m., po-
 liceman; -e (**puls** = police,
 see **wala**) [dead; -e
pura, *pūrā*, adj., complete,
putar, *puttar*, n.m., son
puṭha, *puṭṭhā*, adj., upside
 down; -i
rā, *rāh*, n.m., way; **rāi**, way-
 farer
raja, *rājā*, n.m., king; -e
rakhi, *rākhi*, n.f., protection
raṇi, *rānī*, n.f., queen
rē, *rai*, v., remain; -nda (i),
 -ṇala; -nā, I remain
rab, *Rabb*, n.m., God
rāe, pl. of **rēa**, remained; **rāo**,
 inv., of **rē**
ragr, *ragar*, v., rub, gobble
rak:h (**rax**), *rakkh*, place,
 keep; -da, -ke, -ā
rang, *raṅg*, n.m., colour [-e
raṇa, *raṇā*, adj., bare (place);
rasa, *rasā*, n.m., rope
rēa, *rehā*, remained (**ræ**), -i*
rāis, *raīs*, n.m., chief man; -ā
rasoli, *rasulī*, n.f., swelling
ro, *rō*, v., weep; -nda (e), -ṇ
roṭi, *rōṭi*, n.f., flat loaf; -ā
ruk:h, *rukk*, n.m., tree; -ā
rupaj:a, *rupayyā*, n.m., ru-
 pee; -e

sā, *sāh*, n.m., breath
sāb, *sāhb*, n.m., gentleman, sir
sada, *sādā*, adj., simple

sadā, *sāddā*, adj., our; -e
sal, *sāl*, n.m., year
san, *sān*, they were
sara, *sārā*, adj., all; -i, -e, -eā
sasu = **si** + **su**, was of him or to him
sathi, *sāthī*, n.m., companion
sāukar, *sāhūkār*, n.m., banker, merchant [loc., -nī
sāb, *sabbh*, all; obl., -nā
sacā, *saccā*, adj., true; -i
mucī, truly [means
sadke, following **ji**, by all
safr, *safr*, n.m., journey
sarā, *sajjā*, adj., right (not left); -e [-e -nā
sak, *sak*, v., be able; -da (i, e)
sakkhā, *sakkhā*, adj., empty
sāmj, *samjh*, v., understand;
sao, *sao*, you were [-ke, -o
sao, *sau*, adj., hundred
saō, *saū*, v., sleep; -ṇ
sāō, *saūh*, n.f., oath
saokha, *saukhā*, adj., easy
sarke, *sarke*, loc. of **sarāk**,
 n.f., road
sar, *sar*, v., be burnt; -n
sasta, *sastā*, adj., cheap
sāt, *satt*, adj., seven
saxti, *sakhtī*, n.f., severity
salam, *salām*, n.m.f., salutation [bles, etc.; -e
saluṇa, *salūnā*, n.m., vegetable
sīs, *sahīs*, n.m., groom
si, *sī*, was
siā, *siāh*, adj., black
siṇa, *siṇā*, adj., clever
sīdra, *siḍdhā*, adj., simple, straight
sir, *sir*, n.m., head

sirf, *sirf*, adv., only
slā, *salāh*, n.f., advice
soc, *sōc*, v., think; -ea, -ke, -ie, -eṇ
solā, *solā*, adj., sixteen
soṇa, *sohnā*, adj., beautiful, fine; -i, -e
soṭa, *sōtā*, n.m., stick
stabēl, *stabal*, n.m., stable
stēfn, *stēshan*, n.m., railway-station
su, *sū*, of or to him
sudager, *sudāgar*, n.m., merchant; -ā
sūkḥ, *sukkh*, n.m., welfare
sun, *sun*, v., hear; -ea (i), -ke, -e, -ida (iā)
su'ṇa, *sunā*, v., cause to be heard, tell; -nda, -ao, -n:ā
suṭ, *sūt*, n.m., puff at pipe
swa, *suā*, v., have sewn; -ṇ
swar, *suār*, n., adj., mounted, rider
sza, *sazā*, n.f., punishment
jam, *shām*, n.f., evening; -ī, in the evening
ḥad, *shaid*, adv., perhaps
ḥēr, *shair*, n.m., city; -ō
ḥak, *shakk*, n.m., doubt
ḥok, *shauk*, n.m., liking
ḥarm, *sharm*, n.f., shame
ḥitabi, *shitābī*, adv., quickly; also **ḥtabi**
tā, *tā*, adv., then, in that case
tai, *tāī*, prp., up to
taket, *tākat*, n.f., power, strength [bonic, etc.)
taun, *tāūn*, n.f., plague (bu-

taḡra, *taḡrā*, adj., strong, important

taoba, *taubā*, n.f., repentance

tārā, *tarhā*, manner, way [-e

tarṣ, *tarṣ*, v., be in distress ;

te, *te*, adv., indeed ; prp., upon ; conj., and

tera, *terā*, adj., thy ; -e, -i

təkīd, *takīd*, n.f., emphasis

təlaṣ, *talāsh*, n.f., search

təmaṣa, *tamāshā*, n.m., fun, display

təaon, *dhaun*, n.f., neck

thā, *thā*, n.m., place

thao, *thau*, n.m., knowledge

thora, *thorā*, adj., little ; -e

tikar, *tīkar*, prp., up to

tiṣan, *dhiān*, n.m., reflection

tiar, *tiār*, adj., ready [start

trā, *trāh*, n.m., w., **nikl**, get a

træ, *trai*, adj., three

triṣa, *triṣjā*, adj., third ; -i, -e

trikha, *trikkhā*, adj., swift ;

-e

triū, *triūh*, obl. of **træ**

tū, *tū*, pr., thou [-nū, to you

tṣa-dṣa (e), *tuhādḍā*, your ;

tus-i, *tusi*, pr., you ; obl., -ā

ṭabar, *ṭabbar*, n.m., family,

wife

[**ṭak:rea**

ṭak:ar, *ṭakkar*, v., meet ;

ṭap, *ṭapp*, v., leap ; -da

ṭhak, *ṭhāk*, v., reprove ; -na

ṭhik, *ṭhik*, adj., right, correct

ṭæ, *ḍhai*, v., fall ; -nda (e)

ṭag:ā, *ḍhaggā*, n.m., ox, bull ;

-e

[oculation

ṭika, *ṭikā*, n.m., mark of in-

ṭiket, *ṭikat*, n.m., ticket

ṭrl, *ṭrl*, n.m., force, effort

ṭor, *ṭōr*, v., cause to go ; -da

ṭur, *ṭur*, v., walk, go ; -da (e), -n

ṭuk:ar, *ṭukkar*, n.m., piece of bread, food

ū:o, *ūhō*, emph. of **ô** [aloud

uccā, *uccā*, adj., high ; **uc:ri**,

uḍik, *uḍik*, v., wait for ; -na,

-da

[(eyes)

ūg:ar, *ugghar*, v., be opened

uk:ā, *ukkā*, altogether ; w.

neg., not at all ; -i [down

ul'ta, *ultā*, v., turn upside

umr, *umr*, n.f., age

uṭh, *uṭth*, v., rise ; -ke, -an

utr, *utar*, v., descend

wa, *wā*, n.f., wind

wā, *wā*, I am [ly

wā wa, *wāh wa*, adv., extreme-

wag, *wāg*, n.f., rein ; -rā

wah, *wāh*, int., of surprise,

contempt [-i, -e

walā, *wālā*, agent, owner, etc.,

wari, *wārī*, n.f., a time (once,

twice, etc.) [sake of

waste, *wāste*, prp., w.de, for

wac:ha, *wacchā*, n.m., calf

wād, *waddh*, v., progress, in-

crease ; -ea (e)

wad:ā, *waddā*, adj., big ; -e

wafadar, *wafādār*, adj., faith-

ful [woman, etc., (voc.)

wai, *wai*, my man, my good

wal:, *wall*, prp., towards ; -ō,

towards, according to

wal, *wall*, adj., good, well

wāṭi, *wauṭi*, n.f., wife [(eā)

wāra, *warhā*, n.m., year ; -e,

war, *war*, v., enter ; -da, -ea

ue, *we*, is [-əɲuəla (e, eā)
uec, *wēc*, v., sell; **-da** (e), **-ke**,
ueḷa, *welā*, n.m., time; **-e**
uēnda, *wehndā*, looking (**vex**,
 irreg.)

veri, same as **uari**
vex (or **vekh**), *wekh*, look, see;
-ea (or **ḍitṛha**), **-ke**
vexā, *wekhā*, look!
uēcara, *wacārā*, adj., poor fel-
 low; **-e**, **-eā**

uēga, *waga*, v., cause to go
uēgar, *wagār*, v., spoil; **-ie**
uēzir, *wazīr*, n.m., Vizier
uēzirabad, *Wazīrābād*
ui, *wī*, adv., also, even
uī, *wīh*, adj., twenty
uīā, *wīāh*, n.m., marriage

uic, *wicc*, prp., in; **-iō**
uigər, *wigər*, v., be spoiled; **-e**
uirlæt, *wilait*, n.f., Europe,
 America

xær, *khair*, int., well
xəbər, *khabar*, n.f., news
xarc, *kharc*, n.m., expense
xəlifa, *khalīfā*, title of tailor
xial, *khiāl*, n.m., thought;
 also **xjal**

xore, *khaurē*, int., whoknows?
xrid, *khariḍ*, v., buy; **-ea** (i)
xuʃ, *khush*, adj., happy
zara, *zarā*, a little, slightly;
 emph., **zə'ra**
zəmana, *zamānā*, n.m., age,
 time; **-e**

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